

involuntary brushing of the garments if with them there is accidental contact. Imagine 25,000 of such wretched creatures packed together in a space scarcely large enough to hold them, and compare their condition with the most miserable condition that can be imagined! The suffering of the Revolutionary captives on the prison ships at Wallabout Bay will not stand the comparison, and the horrible night in the Blackhole of Calcutta scarcely exceeds it in atrocity. Remember, too, that the men thus returned are the best specimens of the suffering. Only those are forwarded to us whom the rebel medical authorities decide to be strong enough to bear the fatigue of transportation."

REBEL SAVAGERY.

When the world hears of the late attempt to burn the City of New York, it will not be to mark the peculiarly fanatical elements of the conspiracy. Under ordinary circumstances, an inn, the refuge of the weary and unsuspecting traveller, has a character which should protect it from the torch of the incendiary, as if it were a hospital. But our great hotels are full of families of women and children gathered together for years to come, and of those very classes to which, when they are in a beleaguered city, fair warning and opportunity of escape is given by a besieging general before beginning his bombardment. This wide-reaching crime, from which God has delivered us, would have been, if consummated, an aggregate of hideous atrocities, closely resembling those committed by the Indian Thugs in more particular than one. The exigencies of war—and they must always be numerous and painful—have driven us to nothing approximating in all that is horrible to the scene which this city would have been the theatre of. The Divine Providence, have presented. The very thought of what was, on that memorable night, but too probable, must send a thrill of horror through the hearts of the most stolid. The plot can never be forgotten. It will occupy a marked place in the pages of history, and the recital of its meditated atrocities, for years to come, will keep its projects in a pillar of continuous execration.

And yet their wickedness, so starting on account of its novelty, is no greater, perhaps not so great, as the absolutely barbarous manner in which the Confederates have treated their Federal prisoners of war. It is hard to write with even decent and dignified moderation of the sufferings of our captive soldiers. It is impossible, without crimsoning with righteous wrath, to read of the filth, the fever, the festering wounds, the sickness, the starvation, the sharp and sure mortality which make a Confederate prison far more dreadful to our soldiers than the most hotly contested field. Those slaves have been extorted from the rebel physicians themselves, and the repetition of which shows that remonstrances have been at least inadequately heeded. These evils of cruelty and neglect are enough of themselves to prove that both are without excuse, since it is not to be supposed that these surgeons would ask of their government that which they knew it was impossible to grant. Neither can there be any pretence of retaliation. Public opinion would not permit us to maltreat our prisoners, even if there existed any official inclination to do so.

Now, with these facts before them—and how easy it would be to add to their number! we hope, when our foreign critics again take occasion to expatiate upon the unnatural cruelty of this war, that they will be good enough to state upon which side, in their opinion, the want of nature and of humanity exists. It is time for the public to learn that slaves are sold into something like decency. It is time that the distortion of facts, and the deduction from them of malicious and obstinate lies, not with something like a check from the moral sense of mankind. All the world is interested in the suppression of the shameful traffic to which we have been hitherto subjected; for although it is our turn to-day, to-morrow some other and perhaps far-distant people may be made the object of like calamities. The comity of nations is not merely an idle phrase. Public reputation is quite as important, quite as much in need of honest judgment, quite as sacred in the eyes of all intelligent observers, as private character; and *The London Times* has no more right to lie about us in the mass than it has to lie about us individually. We perfectly understand the full import of the words which we are using when we speak thus plainly. A foreign observer, who sees no shame in a war waged for the purpose of maintaining slavery, perpetuating slavery—no crime in a treason utterly baseless, or for which no valid cause has thus far been assigned—no barbarism in murdering prisoners by inches, instead of mercifully putting them to death at once—nothing but ordinary retaliation in a plot to burn thousands of women and children in their beds—a crime who finds in all these iniquities no reason for even the mildest censure, confesses by his silence, or by his stammering extenuations, that he is prejudiced, or interested, or malicious. There is no room for argument. There is no question for debate. The iteration of a few threadbare phrases and state insinuations amounts to nothing. The member of Parliament who has, or who thinks he has an interest in promoting the Slaveholders' Rebellion may rise in his place, may hem and haw, may stammer and stammer and insinuate to some purpose for a night or a week; but he really changes nothing; he does not make a single step towards the secular patriot. And as it is those who have undertaken to carry a bad cause upon their shoulders, they must now find room for one of the most diabolical projects of the age; and whereas they have found excuses for murder and treason and man-stealing, they must now invent some petty subterfuge by which to make the attempted conflagration of a great city an act of commendable bravery and of righteous retribution. They are welcome to try it! Let them seek in their repository of soft words for a neat and mild one which can be twisted into an application fitted to their present embarrasment; but let them exert themselves to show that we ourselves brought this great peril to our own doors; that we are more fortunate than deserving!—that the Guy Fawkes of Mr. Davis did not, after all, the innocent creatures! effect what they attempted, and that if they had, they were duly rewarded; and provoked and are not to be severely censured! The charitable ingenuity which has already been so strenuously exerted in softening Confederate crimes, and in exaggerating Federal failure, has now a fairer field for its exercise. Not man-stealing, nor murder, nor theft, nor perjury, nor brutal cruelty are now to be argued into something like virtue; but here is a belch of words worthy of the gibbet lawyer-logic of the leading columns! The devil himself never had a better opportunity of making the worse appear the better reason!

But if this same old whine of apology is to be persisted in, let us hear no more of newspapers printed in England, or of borough-mongers proing in Parliament, of Sepoy cruelties, of Chinese treacheries, of Kaffir crimes! Fighting is fighting, bombing is bombing, and besieging is besieging; but sending spies in the garb of civilians, into the enemy's cities to fire them, to cover the cover of the night, and to doom a sleeping population to the most frightful of deaths—this is a feature of war akin to poisoning wells, and to like strokes of military genius. Something of the old African nature, which kindles villages that cattle may be conveniently stolen, must have been transmitted, if haply through cannibalism, to the Confederate leaders. If so, the relationship must be a remote one, and the blood debased by mixture. An ordinary slave would shrink from such a crime. We were told that emancipation would bring terror; but when our houses are to be burned, the torches are applied by the hands of the kindly and superior race. This opens a fine field for speculation, which we leave to the shrewd and learned pro-Slavery ethnologists.—*New York Tribune.*

REBEL BRUTALITY.

The treatment of our prisoners in Georgia is a disgrace to the American name and to humanity itself. The heart sickens at the details of the terrible condition of those prisoners who have recently been exchanged, and yet we are told that these are the best cases—as for the others, exchange is impossible! Are they demons that can coolly and by system perpetrate atrocities which have hitherto been unheard of outside of heathen darkness? If we had to do merely with the deprivation of the ordinary food and conveniences of prison life, excuse might be found in the straightened condition of the South. But the prisoners suffer for want of a sufficient quantity of even the coarsest and commonest food in the heart of the producing regions, where there are no difficulties of transportation. They are chilled to death for want of fuel in the

midst of vast forests. They are crowded into close and filthy quarters, whose extent of space is not of the least consequence to the jailers. They are made to drink filthy water when pure can be obtained in abundance. The rebel surgeons themselves cry out against the pitiable condition of their patients. But all in vain. Some malign power, behind the mysteries of rebel statecraft, continues its ruthless work of destroying by hunger, cold, filth, vermin, madness and death in all its horrible forms, thousands of unarmed and harmless men. And these unparalleled sufferings call forth denunciations exultation from the central organs of rebellion.

It is impossible to say what can be the animating purpose of such a system of atrocity—whether it be to discourage the North from its great undertaking, or to enable all prisoners from future service. But one thing is sure, the leaders of the rebellion are fixing upon themselves such a stigma for brutality as no other civilized people on the face of the earth would dare to assume. Is not the barbarism of slavery at length fearfully established before the eyes of all men? For if these atrocious deeds, not confined to any spot or method of execution, but pursued wherever our prisoners are consigned and with a devilish fertility of invention, are not the fruits of the distinctive Southern institution, we are utterly at a loss to imagine their origin.—*Boston Journal.*

The Liberator.

No Union with Slaveholders!

BOSTON, FRIDAY, DECEMBER 9, 1864.

THE CONWAY CONTROVERSY.

Editor of the Liberator:—

With no desire to engage in the "Conway Controversy," I hope I may be allowed to offer a few remarks on the reference to "Anti-Slavery Englishmen," which appears in the letter from Mr. Conway to the *Anti-Slavery Standard*, reprinted in your last.

Mr. Conway's letter to the "Fugitive" Mason was as much regretted, if not as strongly condemned, by "Anti-Slavery Englishmen," as by the American Anti-Slavery Society. Yet when Mr. Conway represented that the first, if not the motive, of American Abolitionists, in supporting the Federal Government in the war against the Rebel Confederacy, was the hope of thereby freeing the slave, rather than the restoration of the "covenant with death and the agreement with hell," he certainly was understood to represent the sentiments of the most earnest and ardent Abolitionists, both leaders and followers. If he had made any other statement, or example—that the "covenant" was to be sustained, and the "agreement" enforced, by fire and sword, irrespective of the rights and wrongs of the slaves, and thus speaking had pretended to represent the sentiments of, or to be in communion with Messrs. Garrison and Phillips—the certainly would have been scouted as an impostor by "Anti-Slavery Englishmen."

Doubtless, all honest and thinking Englishmen would have admitted that—leaving the question of slavery aside—the South had no just cause for the rebellion initiated by South Carolina; and that having gone to the ballot-box, the minority had only to submit to the vote of the majority, which refusing to do, and appealing to the sword, the United States Government had a perfectly legitimate right to employ the sword to compel obedience to the Constitution and the laws. But if American Abolitionists, who, by abstaining from voting, had refused to recognize the Constitution, who had wished the dissolution of the slavery-cursed Union, and desired that the slave oligarchy would carry out their threats and "go," could have consistently taken part in any such contest. Any way, the North in such a quarrel would have had no claim on the sympathy of "Anti-Slavery Englishmen." The secret of their good wishes was the trusting belief, that the war was a war of Emancipation; or to be made such, and prosecuted as such, by the strenuous labors of the American Abolitionists.

Mr. Conway has put a very important question as to the real policy of the Anti-Slavery party in connection with the war. I beg to submit that this question is not answered by discussing whether Mr. Conway was "sent" to England, or went there on his own inspiration, or as to where the money to defray the expenses came from, and the means employed to obtain that money. Such matters have little interest for the public; but great is the interest which attaches to the course to be taken by the Anti-Slavery party during the remainder of the war, and in view of possible, or probable, contingencies arising out of the struggle. I offer my opinion with some diffidence, but will suggest that some action, over and above occasional lectures in country towns and villages, should be taken by the Anti-Slavery Associations to enlighten public opinion, so as to bring "the pressure from without" to bear irresistibly upon the President and Congress in favor of immediate, Universal and Unconditional Emancipation, whether through Peace and Reconstruction, or War and Subjugation.

I am, very respectfully, an Anti-Slavery Englishman,
G. JULIAN HARNEY.
5, VAN RENSSELAER PLACE,
BOSTON, December 6, 1864.

REMARKS. We "beg to submit" to our English friend, that the question which he so readily disposes of as of no importance is, in our judgment at least, the only one pertinent to be settled in this discussion. It is a question of veracity between Mr. Conway and the "leading Abolitionists of America," with reference to an act of Quixotic folly—his persistently declaring that he was sent by the war to England, whereas he was in fact a private character; and his preposterous overture to Mr. Mason, the Rebel Envoy; and his denying his assertion in the most explicit manner, and disclaiming and repudiating his conduct in that particular. He declares, moreover, that he was sent as his paid agent; whereas he solicited the pecuniary aid which he procured, otherwise it would not have been forthcoming. If our English friend deems this a light matter, we do not. It is neither defence nor palliation to say, that the Abolitionists were not given their sympathy to the Government, if it had sought to restore the old "covenant with death"; for that is another issue entirely, and Mr. Conway cannot be allowed to escape behind such a subterfuge. He was not sent to England by anybody but himself; he begged the needed funds to take him thither; he had no authority from "leading Abolitionists" to confer with Mr. Mason, or with any other rebel, and pledge them to oppose the Government on any conditions in regard to slavery or the rebellion; and, therefore, he is guilty of misrepresentation and untruthfulness.

It is no part of the moral philosophy of Abolitionists to do evil that good may come. The rebellious South being wholly without excuse for her course, and the Government entirely in the right, neither as Americans nor as philanthropists could the Abolitionists with honor or propriety pledge themselves to endeavor to force the Government to recognize the independence of the Southern Confederacy, even to secure so great a boon as the abolition of slavery.

PARKER FRATERNITY LECTURE. The eighth lecture of this course, at the Music Hall, was delivered Tuesday evening by Wendell Phillips, upon the theme, "Our Situation." Notwithstanding the storm, the hall was well filled. The usual organ concert preceded the lecture. Mr. Phillips occupied an hour and a half in the delivery of his lecture, which was marked by his usual eloquence; and a pretty full abstract of which we are obliged to omit till next week. The lecture next week will be by Rev. J. M. Manning. Subject—"Victory through Sacrifice."

THE NOMINATION OF MR. CHASE CONFIRMED. The U. S. Senate, on Wednesday, confirmed Salmon P. Chase as Chief Justice of the Supreme Court of the United States. This appointment will give immense satisfaction throughout the loyal States.

THE THIRTY-FIRST NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE AMERICAN ANTI-SLAVERY SOCIETY was organized for the immediate and total abolition of slavery in the United States. Its labors have been uniformly prosecuted, "without compromise and without concealment," for a period of thirty years, through lecturing agencies, the printing and circulating of anti-slavery publications, the support of an official weekly organ, and other instrumentalities; and to these labors is largely due, primarily, that cheering and marvellous change in public sentiment, in opposition to slavery and in support of free institutions, which has taken place in all the loyal States, and which enables the Government to maintain successfully its tremendous conflict with the Southern Slaveholders' Rebellion. But slavery is not yet abolished, even in the Rebel States, except by the Proclamation of President Lincoln; and it still holds a tenuous existence even in some of the so-called loyal sections of the country. Not until its utter extirpation everywhere should the American Anti-Slavery Society be disbanded, or regard its mission as consummated, or be left without the necessary pecuniary aid to carry on its ordinary operations. Its time to dissolve will be when liberty is proclaimed throughout all the land to all the inhabitants thereof, by the proposed amendment of the Constitution of the United States, making it illegal to enslave any person on the American soil. That grand and glorious event, it is confidently hoped and believed, will take place during the coming year, in regard to it was indicated by an overwhelming majority at the late Presidential election, and in much as President Lincoln, in his annual message to Congress, urges this constitutional amendment upon that body for speedy adoption. Thank God the year 1865 is, in all probability, to be the long-desired YEAR OF JUBILEE!

Once more, then, and we trust for the last time—let the treasury of the American Anti-Slavery Society be replenished by the generous donations and contributions of those who have so long given to their countenance; and also of those who, regenerated in their views and feelings on the question of slavery, have yet to show their appreciation of the invaluable labors of the Society in disseminating light and knowledge, quickening conscience, elevating the moral standard of individual and national conduct, and vindicating the rights of human nature on the broad platform of universal freedom and equality. From all loyal men and women the Society is especially desiring of consideration and co-operative support for its prompt and uncompromising hostility to the rebellion, and to whatever at the North has been in sympathy with the rebels; and for the strong moral support and hearty sympathy it has given to the Government in its long and bloody conflict with the Slave Power.

The Managers of the SUBSCRIPTION ANNIVERSARY hereby announce that they will be ready to receive, with all thankfulness, whatever the philanthropic, liberal-minded, and patriotic, throughout the land, at home or abroad, may feel disposed to contribute, at its annual gathering in Boston, on WEDNESDAY evening, January 25th, 1865; and to this convocation of the friends of impartial liberty they cordially invite all who desire to aid in breaking every yoke, and setting every captive free. And may the result abundantly meet the necessities of an association, whose crown of glory is its unswerving fidelity, through years of conflict and martyrdom, to the "self-evident truths" enunciated in the Declaration of American Independence!

Where personal attendance is impracticable or inconvenient, donations may be sent to either of the undersigned, or to WILLIAM I. BOWDITCH, Esq., 8 Railroad Exchange, Boston, Treasurer of the American Anti-Slavery Society. All such will be duly acknowledged and faithfully expended.

L. Maria Child,
Mary May,
Louisa Loring,
Henrietta Sargent,
Helen Eliza Garrison,
Sarah Shaw Russell,
Sarah Russell May,
Anna Shaw Greene,
Sarah Blake Shaw,
Caroline C. Thayer,
Lydia D. Parker,
Caroline R. Putnam,
Mattie Griffith,
Myra Jackson,
Evelina A. Smith,
Sarah Bradford,
Caroline M. Severance,
Elizabeth Gay,
Mary Willey,
Ann Rebecca Bramhall,
Sarah J. Novell,
Elizabeth von Arnim,
Eliza Apthorp,
Sarah Coning,
Sarah H. Southwick,
Mary Elizabeth Sargent,
Sarah C. Atkinson,
Abby Francis,
Katherine Earle Farnum,
Rebecca Bradford,
Ellen Wright Garrison.

"SOCIAL AIMS."

BY RALPH WALDO EMERSON.

The second lecture of Mr. Emerson's Sunday evening course was on the subject above named, and was heard by a highly refined and intelligent audience, completely filling the Melodeon.

Five manners, Mr. Emerson said, are the finest of the fine arts. Behavior, in some persons, is the first sign of force, making it manifest before performance. Self-command is the main elegance as well as the greatest virtue. The minute of silence observed by the Quakers before their meals is a good lesson of quietness and repose. To avoid exaggeration is an important rule. A man should stay at home in his own mind, keep quiet possession of himself, and preserve the ability to form a calm judgment of others.

Of dress it may be said that some people need it, and some do not. Manners and talent are sufficient of themselves, and need not regard dress. Mediocrity is more dependent upon it. The insignificant man will do well to have a screen of attire, behind which to conceal himself.

Every person needs one or two intimate companions, with whom to hold real relations of mind and heart. In meeting friends together, it should be borne in mind that the exclusions are always in the interest of the invitations. It is the necessity of confidence between each and all that makes the best society exclusive. No one should complain of being excluded. These societies are desirous of merit, and will seek it as soon as it appears.

The hunger for society, though keen, should be discriminating. Etiquette should fix the exact term for a call, especially on official personages. The trifler in Washington often remorselessly occupies a nation's time.

Wealth justly receives some distinction in society. In America there is a general conviction that any man may become rich. There is need of wealth as well as of education. Our Western settlements show first log cabins—then white wooden towns—then buildings of brick and granite—then marble edifices. On these differences the distinctions of society rest.

Every community wishes to be officered by a class of accomplished and able men. In Europe they try to attain this by means of hereditary nobility. This method has certain advantages, but the heroic fathers were found not always to have heroic sons, still less heroic grandsons.

Slavery, with all its evils, has this good in it, the pricing of men. It estimates, one man is worth so much, another so much. Can we have a balance that will measure human merit and talent, an anthropometric measure? The natural law makes the best society a measure of merit. The light of the public square will best show the statue, said Michael Angelo.

Aristocracy has been much decried, but it is desirable and needful. We must have aristocracy, the rule of the best. But it must always be based on fact. What have you invented? What have you done? Show us your natural right to a station of power and responsibility. Thus men naturally fall into their appropriate position. We need not pity the man who at any particular time is underplaced, but the man overplaced. The latter is really a misfortune. The

former will soon regulate itself. What the people need to know of their candidate is—Has the man a will? Is he anybody? If not, he should not go to Washington. There, the people habituated to office and station have a confidence, a self-reliance, a power of putting their personality over you, which give them immense advantage. The South has been accustomed to profit by this fact, keeping her men in office year after year, and term after term. The North has made frequent changes, and has changed disadvantageously.

The present condition of our country has produced this great advantage, that our young men are now little concerned about European opinion. Their thoughts are turned on their own country.

At this point Mr. Emerson abruptly closed, apparently in the middle of a paragraph. He is accustomed to pause punctually at the close of the hour. If this was the reason of his stopping where he did, the audience will hardly consider him to have chosen the less of two evils. The subject for next Sunday evening will be "Reforms."—C. K. W.

CELEBRATION OF FREEDOM IN MARYLAND.

Held in the Hall of the Union, Cooper Institute, New York City, Nov. 28th, 1864.

The doors of the Hall were thrown open at an early hour, and by half past 7 o'clock, p. m.—a half hour before the time for commencing the exercises—the great Hall was very respectably filled.

The back of the platform was tastefully draped with the Union colors—eight splendid flags of costly silk—and from out the folds of one flag looked the Eagle of Liberty.

The Sons and Daughters of Maryland, and, we suppose, some others, wore the tri-colored, and upon them was inscribed, "Liberty triumphant." "November 28th, 1864," and "Maryland is Free."

Just before 8 o'clock, young ladies representing the Goddess of Liberty and her attendant sisters, representing the States, came in and took places upon the platform, amidst the applause of the audience.

Prof. Douglass's Band enlivened the exercises with good music.

On the platform was a host of ladies and gentlemen, some of them officers of the meeting.

At 8 o'clock, the Chairman, JOHN PETERSON, Esq., came upon the platform, accompanied by the Rev. Henry Highland Garnet. Their entrance was the signal for continued applause.

After a few prefatory remarks, the Chairman said: "What brings us here to-night? MARYLAND IS FREE!—the edict of the people setting 87,000 of her slaves free. Maryland, where fell the first martyrs in this cause—Maryland, the place for slave-pens and slave-prisons—Maryland, which could stand at humanity, and bind her own children in chains—Maryland has cast off her fetters, and now stands forth bright in the constellation of the States."

In view of all this, I say, God bless Abraham Lincoln! God bless Maryland! God bless the people everywhere! I believe that the example of Maryland will be followed by other States: so that from the Atlantic to the Pacific, every foot of this soil shall be free.

The Throne of Grace was then addressed by the Rev. Singleton Jones, Pastor of Zion Church, New York City.

The audience, led by the sisters representing the States, joined in singing "The Year of Jubilee."

The chorus:

"The year of Jubilee is come—
Return, ye ransomed sinners, home."

The Chairman then introduced the Rev. Henry Highland Garnet, who delivered a feeling, eloquent address, appropriate to the occasion.

Mr. J. J. Spelman then sang, with applause, the new song, "Maryland's free."

"Maryland! Maryland! beautiful Maryland!
Lying in light to the sun and the sea,
Shout from the mountain side—
Sing where each river glides—
Thunder with ocean's tides—
Maryland's free!"

in place of the "Banner of the Free."

The Chairman then introduced Mrs. Frances Ellen W. Harper, as one of the worthiest daughters of Maryland.

In her own telling way, Mrs. Harper began by saying that the lightning may be a minister of mercy; the tempest, with all its evils, may have swept from the land disease and death; so amid the sorrows which this war has caused, eyes may be too dimmed by sorrow to read aright the lessons which the war is to teach. Mrs. Harper then considered those lessons, and in beautiful, appropriate language impressed them upon her most breathless auditors.

Mrs. Harper considered that this battle did not begin at Bull Run, but when the first slave vessel was brought by the Dutch to the shores. The lady graphically described the past condition of the colored people of the country—pressed down by the Union and the Constitution—and then declared that the lessons of the war as to this reads thus—Simple justice is the right of every race.

Mrs. Harper claimed besides, that the war has introduced the colored man to the nation.

Before, he was not known; if known, only as a menial and a slave. In this the lady paid a tribute to the 54th Massachusetts Regiment, with others, had in turn taught the nation, by their own self-sacrifice, saying: "We can afford to die, if it break our brother's chains." That who could thus nobly die had evinced that the jewel which his soul prized above all others was the integrity of his soul. Mrs. Harper made honorable mention of Gen. Butler and his regiments in Louisiana, and paid a glowing tribute to the Vice President elect, Andrew Johnson, of Tennessee.

The lady very touchingly referred to Maryland as her native State, and rejoiced in the idea that she could now return to visit it without fear of arrest. Mrs. Harper gave an earnest exhortation to remove the cause of the war, slavery; and bade her hearers to alate not heart or hope until every foot of this soil be free.

Mrs. Harper resumed her seat amidst great applause, which she modestly acknowledged. Mrs. Harper's address kept up the interest of her auditors to the close. Her voice is not strong, but she speaks distinctly, and therefore can be easily heard.

Mrs. Sedgwick, of Philadelphia, was then introduced, and sang with precision and excellent effect the song—"Viva America!"

The audience appreciated the song and the singing of it by earnest applause. The piece,

"All hail, day of gladness,"

was then sung by the select choir, the audience joining in the chorus, the singing under the direction of Prof. P. H. Loveridge:

"All hail! day of gladness,
We banish fear and sadness;
Our voices ring in loudest strains we raise—
And Freedom's praises sing—
While hills and vales resounding,
My Maryland, Maryland, is free!"

"There Freedom's sun is shining,
The slave no more repining;
For wife and children separated wide—
Nor sorrows without number,
Or shrieks awake his slumber,
In slave marts by the river's flowing tide."

"Sing! Sing!"

The following letters were then read by the Chairman from Rev. Dr. Cheever, and the anti-slavery patriarch, Wm. Lloyd Garrison:

NEW YORK, Nov. 28th, 1864.

To the Secretary of the Committee of Arrangements:

MY DEAR SIR:—It is with very great regret that I find myself constrained to send an apology for my absence from your patriotic gathering this evening. I am

laboring under so severe a cold and exhaustion, that it would be hazardous to attempt to take any of your exercises; and you have so many eloquent and fervid speakers, that a "colored orator" would be out of place and quite unnecessary. My warmest sympathies are with you, and I had with delight the glorious event of Emancipation in Maryland. My hope is that the example of Maryland may be followed by our National Government immediately, in Congress assembled passing the long desired and demanded edict of Universal Emancipation, the jubilee edict of Freedom to all the inhabitants of the land. The refusal to do that in regard to the slaves of rebellion makes us a slaveholding government, and invites foreign intervention. Let us not cease to demand the abolition of slavery by law, immediately, without waiting for any amendment of the Constitution, but requiring it on the ground of justice, the will of God, the protection due from our government to all its citizens, in their personal liberty, as well as life and property, and the equal rights of the slaves and of the colored race as well as the whites, to all the privileges and benefits of government. The right of representation is one of those rights, and the taking of it away on the ground of color is one of the most oppressive and impious violations of justice that a government, can commit. All the subjects of our government, of whatever race or color, are entitled to that right, and must demand it; and our national peril will not cease till that right be accorded, and we fulfil the promise and exercise the power of protecting all our citizens; a power and promise without which a nation is not a nation, nor a government, and no satisfaction. The judgment of God in the rebellion and war will be inestimable blessings, if they end in making our government a just government, and our nation a living nation, such as our Constitution provides for and requires.

With great respect, I am, most truly yours,

GEORGE B. CHEEVER.

BOSTON, Nov. 25th, 1864.

J. R. W. Leonard:

DEAR SIR:—Very much to my regret, I am obliged to decline your kind invitation to be personally present at your jubilee meeting on Monday evening next, for it cannot fall to me an occasion of thrilling interest, intense enthusiasm, and abounding joy. For my own part, my peace of mind is so great, and my satisfaction so profound, in view of the almost miraculous change which has taken place in public sentiment in favor of the immediate and total abolition of slavery, since the rebellion broke out, that I cannot find words to give expression to my feelings.

In the retributive conflict still going on in the land, the God of the oppressed is signally vindicating his justice, and demonstrating that he has not been at any time insensible to the tears, the cries, the groans, the agonies of the millions of his children as long held in the galling fetters of chattel servitude; nor discounting of the fearful guilt in which both the South and the North have been involved as principal and accomplice, in combining to perpetuate the climax of all forms of human suffering and bondage, in order to promote their own selfish ends. At the same time, he is graciously showing his equity to the guilty, that in wrath he remembers mercy, in that he is opening a way, as through the Red Sea of old, for the redemption of his suffering ones; so that, after merited chastisement, the land may have rest, a lasting peace be secured, and universal freedom be triumphant with measureless prosperity; every man sitting under his own vine and fig-tree, with none to molest or make afraid. Therefore, let us with glad and grateful hearts, shout "give thanks unto the Lord; for he is good; for his mercy endureth forever." To him that overthrew Pharaoh and his hosts in the Red Sea; for his mercy endureth forever." "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

Thank God that, after thirty-five years of unceasing labor in the anti-slavery cause, I have been permitted to live to see the day when persecuted, stigmatized, outlawed Abolitionism is the confessed duty and the recognized policy of the government of the people! Not that I am weary of longer bearing the cross, or shrink from being still longer reviled as a fanatic; but because Abolitionism is simple obedience to the divine command, "Undo the heavy burden, break every yoke, and let the oppressed go free." I am sure as to what are to be the consequences of its adoption. Our light as a nation shall break forth as the morning; our health spring forth speedily; our bones shall be made fat; we shall be like a watered garden, whose waters fail not; they shall be of us shall build the old waste places; we shall raise up the foundations of many generations; and we shall be called, "A people that dwell in peace." "For the mouth of the Lord has spoken it."

With a heart buoyant with hope for the future elevation and glory of the colored race, and pledged to their cause while life is preserved, I remain, yours, with thanksgiving,

WM. LLOYD GARRISON.

These letters were received with rounds of applause.

The "John Brown Song" was then sung with a will.

Notice was here given by Rev. Mr. Garnet, that the second of December, the anniversary of John Brown's death, would be observed by religious and other appropriate services in the Zion Baptist Church, Sullivan Street.

The Chairman then introduced Prof. Wm. Howard Day, who, after a few preliminary remarks, entered upon the discussion of the question of Freedom in Maryland, and in reply to the charge that to decree it without compensation was revolutionary, showed that that measure was a most conservative and merciful one; that as the highest aim of all authority is to confer liberty, Maryland was merely coming back to her principles.

From democratic authority, Prof. Day proved that every democrat ought to rejoice with us in celebrating Maryland's freedom, instead of carping at that freedom as revolutionary.

Prof. Day said, until now, the sons and daughters of Maryland have been homeless wanderers in search of a home. I have found them almost everywhere in Canada—even amid the snows to which Mr. Garnet referred—everywhere they were dug out in the morning—only for liberty. He then referred to the various representatives of Maryland he had met beyond Canada—and across the ocean, in Scotland and England. Prof. Day paid a tribute of praise to the vitality of the Marylanders who had been able to "stand the storm"—to the colored people of New York City and State, who had received Maryland's sons when Maryland threw them out—to the colored people generally who had lived and labored, and prayed for just such a consummation—to the members of the cabinet, and to Abraham Lincoln, the President.

Prof. Day's address was listened to with deep interest, and pronounced one of his finest efforts.

After singing,

"My country, 'tis of thee,"

the meeting adjourned.

THE ABOLITION OF SLAVERY IN MARYLAND. The colored citizens of Cambridge held a public meeting at the City Hall, on Monday evening last, to celebrate the abolition of slavery in the State of Maryland. The hall was crowded long before the time to which the chair was announced to be taken. Addresses were delivered by Wm. Wells Brown, and Robert Morris, and two poems on Freedom were read by Madame Louise De Mortie, the talented colored lady whose public Readings are so acceptably heard through the New England States. The meeting appears to have left a very favorable impression.

GEORGE THOMPSON AT THE WEST.

Mr.

Poetry.

ABRAHAM LINCOLN.

One cloudy day that ended in October,
When winds were calm, and leafy woods were still,
Cried in their colors gorgeous, rich and sober,
While yet their tints surpassed the painter's skill,
I stood upon the brow of Muldrow Hill,
Where scattered cedars, alight and smooth and slim,
Rose green with life, no frost could kill or chill:
I saw below the childhood haunts of him
Whose fame and wreath and name long ages may not dim.

The man who now has nations for beholders,
Who dared to say his Government was made
To lift the weights from off all men's shoulders,
Though for a time its purpose was delayed;
While treason's hander millions were arrayed,
He had become the chosen Chief of State;
Displayed the art that made those hosts afraid:
While others wavered, traitors were elate,
He calmly used his might to rear the nation's fate.

Born in a region famed in song and story,
Where rugged hills have lovely vale between,
Where pure, cold streams, like gleams of transient glory,
At once will burst from bluffs that gaze and lean,
And sink again to hide their crystal sheen,
Where cedars cluster in the forest shades,
Their green boughs screen the deep, unseen ravine,
Where brooks will wind and sparkle through the glades,
Or fall like molten silver brightly in cascades.

A poor man's son, his lot was one of rigor;
But toil and training in his early youth
Gave mind and body their unwonted vigor,
Imbued his soul with honesty and truth;
He was the man he seemed to be in sooth,
A patriot such as could never feign.
That ruth for treason with its serpent tooth
Which shameless scoffers often will reveal,
And haters of our land can never well conceal.

His dwelling places, like his callings, vary,
But helped to mould him as he was designed;
On wooded hills, or in the grassy prairie,
He gained that nature, doubly in his kind,
The statesman's with the woodman's tact combined;
Led by a judgment passion cannot cloud,
A mind whose like we rarely ever find,
With that uncommon common sense endowed,
That lastly overcomes genius bright and proud.

He timely came, when treason was defiant,
From prairie lands beneath the sunset glow,
Our champion, and our rugged Western giant,
To deal the traitor Southern such a blow
That yet shall cause his utter overthrow;
A living type of Freedom's cause and end,
Whose foe shall yet be baffled and laid low,
The man most fit to do that glorious deed,
And guide the "Ship of State" in peril's hour and need.

Few would have thought who heard him telling stories,
And jokes that rustic hearers might applaud,
That he would be one of our country's glories,
And live to send those editors for a word
That made cowards tremble and be awed,
And meet the punishment they well deserved;
For fraud and crime they long had loved to laud;
That power which other rulers tamely served,
He ventured to defy, and have its arm unnered.

Firm as that hill upon its wall of boulders,
His faith was that our fathers had this aim:
To lift the weights from off all men's shoulders,
And that their sons, if worthy of the name,
Would live and strive and battle for the same;
One glorious hour their valor should retain;
He came to just conclusion to proclaim
Words that shall loose the bondman from his chain,
And leave our country free from one huge guilt and stain.

Though called to govern in our darkest season,
He vaulted nothing by a mere display;
Not only led he to contend with treason,
But with the loyal faint with one dismay;
Much was accomplished by a wise delay.
In his attack upon a power and wrong
Which they were long accustomed to obey;
Despite their prejudice unduly strong,
To even fight for Right he aptly won this throng.

Before that rest, where the body moulders,
May he and we behold the brighter day,
That lifts the weight from off all men's shoulders,
And takes the strength of treason quite away,
And gives to Freedom all her rightful sway,
May he remain a man of rarer mould;
His ray be light that never leads astray,
His heart be warm, his judgment calm and bold,
Our chosen Chief of State, who wisely could be told!

CRAIG WICK,
Company F, 17th Regt. Ind. Vols., Louisville, Ky.
Silver Springs, Wisc. Co., Tenn., Nov. 18, 1864.

MARYLAND IS FREE.

Raise me a little higher, boys;
Cap, read it o'er to me;
"We helped to wash away the stain,
And Maryland is free!"
Yes, that was it; say, was it not?
Pray, comrades, tell me;
Just once again before I die,
That Maryland is free!

We helped to knock her shackles off,
We helped regenerate,
And wash away the awful sin
Of our dear native State.
Thank God He let me live so long
This happy day to see;
I care not, boys, how soon I die,
For Maryland is free!

She is my only mother, boys,
My own is in the grave;
I'm glad she held a slave;
She'd no more hold a slave;
The air around seems purer, boys—
The sky seems brighter to me;
A heavy weight seems off my heart,
For Maryland is free!

I will not last much longer, boys;
So listen, if you can;
Please tell the folks at home how I
Fought with Bill Sheridan;
Just say I was no coward, boys;
That I loved liberty;
And that I died upon my day
That Maryland was free!

I hope to see this fight fought out,
And treason get its due;
But if he had not taken me,
He might have taken you;
No, I am satisfied to die,
He has been kind to me,
And let me fall upon the day
That Maryland was free!

The air seems growing darker, boys,
My life is ebbing fast;
A heavy breath I draw now, boys,
Feels as it were the last.
Dear Captain, read it o'er again—
Our Father's plea—
Forgive my sins—yes, that was it;
My Maryland—I'm free!

S.
-Baltimore American.

NOVEMBER 8, 1864.

We breathe more freely now the struggle's done,
Now that the glorious victory is won;
The grandest civil triumph which shall stand
Recorded in the annals of the land.

We trusted in the cause—we knew that Right
Must conquer Wrong, however hard the fight;
That not in vain by patriots had been shed
The precious blood with which our soil is red.

No, not in vain; to-day the pledge we give,
That by that blood the Union yet shall live;
And from the strong lips of the loyal North
In thunder tones the promise now goes forth.

Faith in that promise makes my eyes to see
Peace rising through the smoke of victory;
And as the cloud of battle drifts away,
I see the white dawn of a future day.

Above the din of war I seem to hear
From tower and roof the sweet-toned bells of cheer
Ring out the welcome tidings to the skies,
While joyful peans on the air arise.

I see bold Freedom with a giant's stroke
Hurl to earth the bodiless heavy yoke;
I see her strike from off his horny hands
The galling chains and fetters where he stands.

I see a temple; from its dome on high
A glorious banner greets the broad blue sky;
The starry emblem of a mighty land,
Whose people all are one in heart and hand.

—Harper's Weekly.

The Liberator.

RATIONALISM IN THE CHURCH.

A RATIONALIST ASSOCIATION AND ANNUAL CONVENTION PROPOSED.

MR. EDITOR: DEAR SIR—Rationalism is the subject of much mistake and misconception, and friends of truth will be glad to have it assume definite and intelligible positions, and explain itself distinctly to the world. Worcester defines it—"Theology." Interpretation of Christian truth on the principle of human reason, or the adoption of human reason as a sole and sufficient guide, exclusive of tradition and revelation." The world is variously used in different words. Those Christians who accept it as descriptive of the religious systems which they embrace, may be allowed to show in what sense they accept it. The writer of this article speaks for himself, and he thinks that professed Christian Rationalists throughout the world concur in his views on the subject. Every denomination of religionists, and every school both of religion and philosophy, is allowed to define its own positions and principles, and is entitled to be judged from its own showings. Hostile critics cannot define religious denominations and schools correctly. With the best intentions, they will often grossly caricature and misrepresent them.

Christian Rationalism is distinguished from all traditional and arbitrary systems of Christianity, on the one hand; and from all systems of infidelity and skepticism on the other. It differs widely from the opinions of Augustine, Calvin, Wesley, and others who follow them, as well as from the Roman and Greek Churches, and it deviates still more from the infidelity and skepticism of the English and French Deists, Pantheists and Atheists of the seventeenth century. It has many dogmas in common with the Orthodox, and receives the whole body of Orthodox truth and knowledge, but rejects the so-called Orthodox delusions; and it has some doctrines in common with all honest and intelligent Infidels and Skeptics; but differs widely from both. It is in no danger of being taken for Orthodox, or confounded with it; and nothing can be more incorrect or unjust than to confound it with Deism, Pantheism, Infidelity and Skepticism. The common charges of Deism, Infidelity, Pantheism and Skepticism, which are made against it, are false and slanderous. Christian Rationalists are neither Deists, Infidels, Pantheists nor Skeptics. Deism exalts Natural Religion against Christianity, which it rejects and disparages; Infidelity rejects Christianity, either with or without a substitute, and Skepticism adopts principles subversive of all historic faith and knowledge of the invisible and remote. Pantheism confounds God with his works. From all these systems of error, delusion and ignorance, Christian Rationalism declares off, and stands aloof. It receives all that is proved, and all that is known to be true, and rejects only beliefs known to be erroneous. As long as opinions are doubtful, it admits them as doubtful, and only accepts them where all doubt is dispelled. It has in it, therefore, no element of infidelity. Skepticism rejects valid evidence, and refuses to believe what is fully proved. This is not Christian Rationalism, but unchristian Irrationalism. Christian Rationalism admits evidence of every kind, and draws its inferences and conclusions from the broadest fields of observation, and the most complete aggregates of facts and evidences. It has in it, therefore, no element of Skepticism. It accepts all normal and virtuous faith in Christianity; pursues all possible knowledge, both of its facts and principles; and only disbelieves where unbelief is a duty, and faith a sin. It is willingly ignorant only where knowledge is impossible or useless.

Christian Rationalists are a school; they are not yet organized as a sect; whether they ever will be, remains to be seen, and will depend somewhat on the course of events. No founder of Rationalism as an organic body has yet arisen. Rationalism in its present attitude makes no war on any sect or denomination; it offers its divine light and love to all, and proposes to benefit and serve all. In a few denominations it is freely tolerated, in most it is resisted and disparaged, and in not a few is hunted out and expelled. Rationalists are an unorganized party in all sects in which they are tolerated, and would quickly be found in all sects if tolerated at all. This is well understood by the anti-Rationalists, and a thorough discipline and prompt exclusion of Rationalists from their respective bodies is publicly advocated as indispensable to the preservation of the anti-Rationalist faiths. This admission is constantly met with in Quarterlies, Sermons and Reviews, and deserves to be well considered. It is a virtual acknowledgment of the impotence of Orthodoxy and the power of Rationalism. Rationalism asks no factitious aids, and scorns them. It is perfectly tolerant of the old opinions, and only asks leave to reason them down. Against the truth, reason has no power, and no hostility. Rationalism arises naturally in all sects where it is tolerated; its disciples are numerous and increasing, and it would quickly appear in strength in all sects, if tolerated in all. It is a great blunder in any not to tolerate it. When not tolerated, occasionally it appears in independent and earnest minds; and some that might otherwise be lights and pillars in their orders; become, like Jesus among the Jews, stones of stumbling and rocks of offence and disquietude to their neighbors.

The sole first principle of Rationalism is respect for evidence as a ground of faith. Rationalism loves faith, and seeks to aid and strengthen it, but admits only a faith according to evidence. It is careful and anxious to believe all that is proved, and is just as careful and anxious not to believe the unproved. It takes the Scriptures and traditions of the Church for all they are, and all they teach, but only admits their legitimate showings. Any assumptions beyond these it repudiates and resists. On examining the Scriptures, it does not find them to be in all cases authentic productions of the persons to whom they are generally attributed, and judges them accordingly. It finds some to be supernatural divine inspirations. In much that they teach, it finds them infallibly correct, and their teachings divine; in some of their teachings, it finds them erroneous, and the opinions of their writers requiring to be revised and corrected by the more extended and accurate information and discriminating judgments of later times, and more advanced stages of human society and culture.

The supernaturalism of the Bible it finds to be fictitious, equally with those of the Greek and Roman poets and historians, and rejects them on the same grounds. It finds the miracles of the Bible entirely destitute of any valid evidence in their favor, and bearing decisive marks of fiction. It does not reject them from the category of facts on infidel or skeptical grounds, as has been often done, but on those of the most logical and convincing evidence. Its conclusions cannot be permanently discredited or resisted. We know the Bible miracles to be fictitious by the same rules by which we know any thing, and with the same certainty.

Every man who embraces the first principle of Christian Rationalism, to judge of the Bible and interpret it agreeably to evidence, is a Rationalist. Every man who understands the divine laws of faith and knowledge must submit to them, and honor them. They come home to the soul with irresistible effect, and command its unhesitating assent and love.

Rationalism is deemed by many to be destructive and disorganizing, and is hated and opposed as an enemy to true religion. All the true religion there is in Christendom is of the Rationalistic kind. Rationalism is disorganizing as Jesus was, and as all the sons of God have been. It destroys errors and delusions, and detects and unmasks impostures and usurpations, but is profoundly reverent and conservative of all truth. It repudiates all fictions and sham miracles, but acknowledges with infinite delight the stupendous and true miracles of creation and Providence. These it finds in all ages and countries, and they speak to us of God and his power with irresistible effect. It finds no facts and holds no dogmas subversive of piety and virtue, but, on the contrary, all its faiths minister to both. The living and everywhere present God is the object of its great idea, ever present and acting; speaking to men face to face as of old, meeting them on the earth's high places, and visiting them in its calm and secluded retreats, challenging love and good will by his present doings; and the present reward of all human well-doing. Man stands out to the eye of a Christian Rationalist the noblest of God's terrestrial works, capable of infinite adornments, and of inconceivably exalted gifts and glories; in a high degree admirable and estimable for what he is, but infinitely more so for what he is capable of becoming under God's benevolent tutelage and loving paternal care.

Professed and declared Rationalists are few, compared with the millions that abjure Rationalism. Many silently embrace its leading principles, and allow their divine light to shine but dimly. Professed Rationalists are found, however, in considerable numbers among the Lutherans in Germany and Reformed Churches of Switzerland, France, and Holland, and the Unitarians of Great Britain and the United States. Several clergymen and many laymen in the Church of England embrace Rationalistic views, and are either partially or generally Rationalistic. Some laymen and a few ministers among the Episcopalians and Universalists in the United States are Rationalists. The Clerical profession is proverbially conservative in all denominations. If it were more independent, it would be less conservative, and more progressive. Independent conditions favor independent and many thinking, and dependence tends in the opposite direction. Good men will resist it as well as they can, and truly brave souls will seek and accept the truth, whatever crosses it may impose, and at every cost.

We have said that Christian Rationalism is yet a school, and not a sect. What is to be its future? Is it to continue a school? or to emerge into a sect? Is it to decline and die, as many Christian schools and sects have done? or is it to become general, permanent and dominant? We think it is to become general, permanent, and dominant; and advise good men to prepare for its progress, and clear its track. It has all the elements of progress and power. It is the kingdom of truth and of God, and all its influences on men are benignant and elevating. The weapons of its war are mighty, and the ages are its inheritance. All things serve it, all sciences, all arts, and all good men. Its truths are precious and valuable. They are the gems and pearls of the universe. They are too valuable and too much needed to be laid aside in napkins, and buried out of human sight with decaying carcases; and demand the open field of conflict and victory. Its lights call for light-stands, and cannot be allowed to continue indefinitely under beds and bushels.

But Rationalists have something to do to publish their great salvation, and make it effective. They cannot afford to stop with barren negatives; they must work with high and ennobling positive truths. Their great implements of labor, like those of all true religionists, are true doctrines of God and of his laws. These must be noted and wielded by the Rationalist soldier. They are the sword of the divine spirit, and the ax and hammer for the erection of its magnificent edifice of regenerated souls. God and his laws must be cried in all ears, exhibited to all eyes, and everywhere loved, honored, and adored. Rationalists, as such, have not begun to work out their highest service, nor make proof of their divine ministry of happiness. But the time has come when this must be done; the age calls for it.

If Luther had done no more for Lutheranism than Rationalists have yet done for Rationalism, where would have been the Protestant Reformation? Without another Luther, it would have been nowhere. If Wesley had done no more for Methodism, Methodism as a watchword of piety and progress might have slumbered with the dead of old; and its untold triumphs have been unattained. If John Robinson had done no more for Congregationalism, Congregationalism might have never established itself in America, nor inaugurated the reconstruction of all human social order on the basis of justice and equality in the independent and free Republican government of the United States.

Lutheranism, Methodism, and Congregationalism started from small beginnings at a recent period, but have accomplished mighty works. A still mightier and nobler work is on the hands of Rationalism. Shall that also be done? Time will show; and as in the past, some of its developments will be matters of great surprise to those uninitiated into the mysteries of the future. But the future is not all a blank. From the beginning of the world, and all along the tract of ages, great events have cast long and portentous shadows before it. It is so now. The testimony of Jesus is the spirit of prophecy, and has some glimpses of things to come. Rationalism must live and grow with the ages, and glid them with divine glories. It must perform its divinely appointed task, and fill the world with light and love. It is the complement of Lutheranism, Congregationalism, Methodism, and all other imperfect systems of Christianity, that have preceded it, and must accomplish fully what they have attempted and failed to effect. Let us then be known as Rationalists, and make our principles known; let us demonstrate their efficiency and power by applying them to their appropriate ends of human elevation and advancement. If they will not make nobler, braver, better men than the traditional delusions which they seek to displace and supersede, they are also shame, and should be given up; but if they meet man's necessities fully, and lift him up to the Godlike and divine, they are themselves of God. Let them be put to the test of an experiment.

Finally, let us have a Rationalist association and convention, and come together from our different denominations of Christians, during the next anniversary week in Boston, shake hands together, compare views, consider questions of policy, truth and duty, and address ourselves to saving [at last] the world; the true end and object of the mission of Jesus, and of all true Christianity.

Yours, most truly,
LEICESTER A. SAWYER.

TH. WELL. Mr. Lincoln is the first citizen of the North, whom the honor of a re-election to the Presidential office has ever been conferred. The preceding two-term Presidents have been Washington, Jefferson, Madison, Monroe—all from Virginia—and Jackson of Tennessee.

Theodore D. Weld, as was predicted, gave his hearers on Sunday at Florence, a rich intellectual and moral treat. His fluent and forcible diction, his splendid bursts of eloquence, and his sublime and elevating thoughts, stamped him an intellectual king.

A confectioner in New York got up a Thanksgiving cake for the Ladies' Home Mission, which was 29 feet long, 22 inches wide, and 16 inches thick. To make it took 1000 eggs, 175 pounds of flour, 125 pounds of sugar, and 80 pounds of butter. Rather expensive.

THE BRYANT FESTIVAL.

WE are permitted to publish (says the Chicago Tribune) the following letter, received by a gentleman of this city, from a lady who was a participant in the honors paid to WILLIAM CULLEN BRYANT, the venerable poet and patriot. The charming sketchy description of the occasion will cause it to be read with interest:

NEW YORK, NOV. 10, 1864.
MY DEAR DOCTOR:—I believe that I promised in the summer to write you from Long Branch, but I found the fascinations of seaside life too many for me. My old accustomed pen-pal was entirely thrown in the shade, while as for reading or any other intellectual enjoyment, the only thing of the sort which I indulged in was an occasional perusal of the newspapers or the last Atlantic. One evening, however, we had in our large drawing-room a literary treat which I shall not soon forget. Daniel Dougherty—one of the most brilliant members of the Philadelphia Bar—and as genial a man as I ever met, recited us several dramatic pieces, including a very powerful ballad of the Irish Rebellion by Richard Lalor Shiel.

The audience was profoundly attentive, and I observed, even among my-hair-melting men, several who were moved to tears, as they might well be, for the reciter's pathos and eloquence were thrilling. In spite of my having yielded to it, my mind the next morning. Speaking of actors—Edwin Forrest, who spent a week at our hotel, also gave us some recitations. I was not fortunate enough to hear him, having through sheer fatigue done an unwanted thing—retired for the night at half-past nine—but if one might judge from the most boisterous applause and the general satisfaction expressed, the next morning, I should say he was at least as entertaining as Mr. Dougherty. I was again reminded of the latter last night in a conversation with George Boker, par excellence the poet of Philadelphia. We were joining in regrets that Mr. Dougherty's absorption in the engagements of the political campaign prevented his participation in the entertainment we were then enjoying—the festival in honor of William Cullen Bryant's 70th Birthday, given by the members of the Century Club in this city.

As might easily be imagined, this was an event of great interest. Not only was the best representation of our own most cultivated society present, but Boston, Philadelphia, Cincinnati, Albany, and other towns, contributed some of their most distinguished citizens to honor the anniversary and enliven the evening.

I have appended a copy of the programme which was followed on the occasion.

ORDER

BRYANT FESTIVAL,
AT THE
ROOMS OF "THE CENTURY,"
NOV. 5, 1864.

(Mr. Bryant was 70 years old on the 3d of November, but celebration was appointed for the 5th, that being the regular monthly meeting of the club—of your correspondent.)

1. Address to Mr. Bryant by the President of the Century.
2. Response of Mr. Bryant.
3. A chant for his 70th birthday. By Bayard Taylor. Music by Louis Lang.
4. Recitations and recitals of Poems, by the guests of the Century.
5. Presentation to Mr. Bryant of a portfolio, to contain sketches by more than forty artists, members of the Century.
6. Letters from absent friends, and further responses by guests.
7. Intermission for conversation and refreshments.
8. Addresses by guests and members of the Century.

This programme was carried out to the letter, and seemed to give great satisfaction. We were fortunate enough to arrive in time for the opening of the exercises, and pushed our way through a crowd as bejeweled and perfumed, as beautiful and artistic as one ever sees in the great drawing-room of the club house, where the centre of attraction was standing on the platform, listening with quiet dignity to the address of the President, Mr. Bancroft. Around the bard, in all directions upon the walls, hung handsome decorations of flowers, and garlands, and glistening—including several quotations from Mr. Bryant's poetry surrounded by wreaths, and a harp hung with garlands bearing the letters W. C. B. For these as well as the other artistic adornments of the Anniversary, we had to thank Messrs. John H. Gornie and Louis Lang, together with other artists and amateurs, who had assisted the Committee on Art and Literature.

Though a great historian, Mr. Bancroft is not an eloquent or agreeable speaker. His evident love of the object of his eulogy, and his admiration for him, redeemed the congratulatory address from the charge of dullness; still we were probably disappointed by the graceful response of Mr. Bryant. This was delivered with as much vigor of voice and manner, with as much humor and geniality as if he had been thirty years younger.

In fact, despite Mr. Bryant's silver hairs, it is difficult to say that he is old, which, by the way, said in as many different forms as the English language or human ingenuity make possible, was the substance of Mr. Bancroft's speech. He exhausted his vocabulary in his use of adjectives, and at the close of every eulogistic period the audience responded with bursts of applause. He constantly assured Mr. Bryant that though there was praise—"great praise," it was not flattery, in acknowledgment of which the latter bowed with a modesty, and replied with a coolness, which to me, seemed positively wonderful. With charming ease and raillery, he facetiously warded off all the compliments which were thrust at him, and skillfully drifted into a beautiful acknowledgment of the American genius which either present or absent on this occasion had been connected with his own career, referring particularly to those who joined in the festival by presence or letter. He spoke of his early friends, the poets Dana, Fitz Greene Hall, and the dramatist; then of Dana, Longfellow, Lowell and Whittier, detained at home but sending regrets; then of Emerson and Holmes and Street, who were present, and finally of Boker, Stedman, Aldrich, and that brilliant artist, Buchanan Reed.

The chant, with words by Taylor and music by Lang, was now sung by three little Trinity chorists in pages' dress and plumed turbans. The voices of these boys were remarkable for resonance and purity. Their execution of the sweet and appropriate, but somewhat difficult music was very good. They sang with a happy accompaniment of a little melody in the chamber on the wall, projecting above the door of the saloon, and attracted much attention by the singularity both of their position and their costume.

Mr. Emerson was next called upon for a speech. He began in his usual conversational, deliberate and almost hesitating manner, but his little speech was full of the smoothest channels of speech and he made an address as beautiful as it was characteristic. In fact, if I had heard no one but himself, and seen no one else, I should have felt repaid for the trouble of preparing to attend the festival. Among other exquisitely graceful and appropriate figures or similes used by him was this, which I give early in his own words. Addressing Mr. Bryant, he said:

"You, sir, are regarded by this brilliant audience as the modestest of men. The American people would generally be astonished to hear you called a braggart. Yet you are the most arrogant of men—the king of the world. Like the wicked Pharaoh, who carved his own name so deep on the shield of his Arctos that it was found impossible to efface it without destroying the statue, you have engraved your name over the rocks and the valleys, and the forest portals and the granite walls of our whole American society, so that your personal associations transcend over us everywhere, and hold us in willing vassalage."

Mrs. Julia Ward Howe was next, if I may use such a common-place expression, "called upon to stand." She looks the very embodiment of my ideas of a Pythonesse. I am sure she would have adorned the tripod of Apollo had she been in that station of life. She has just the pathetic and well-measured voice for oracular manifestations; and while reading one of her own poems, as on this specific occasion, looks remarkably inspired. She was received with much applause; and was followed by Mr. Boker and Dr. Holmes, whose characteristic and charming voices were so much the poetic feature of the evening that I should deeply regret not having time to get you copies of their now, were they not shortly to be printed in a pamphlet memorial, with all the other contributions to the occasion.

By this time the guests were very glad to adjourn to the large supper saloon and sitting-room, thrown open into one another, down stairs. Here the choicest

edibles were spread in appetizing array—no extravagance of the hall being occupied by a table containing brimming Knickerbocker bowls of century punch. (Father Frost would have given his oldest recipe for the recipe.) claret punch and lemonade, flanked by all the trickeries of the French cake-baker. These constituted a permanent base of supplies for anybody who chose to help himself or a lady.

At the opposite end of the hall, a table ran entirely across, loaded with the delicacies for which the century cuisine is so famous—oysters, raw, scolloped and stewed; lobster and chicken salad, honeyed turkey, Perigord pie; a variety of ices, creams, jellies and pastry; sandwiches, coffee and chocolate.

In some instances, these fascinating delicacies invited us to our doom no less than to their own. I know that I suffered, myself, for a dress fabricated "for this occasion only," as they say of the star combinations, came out of the hungry crowd a perfect bill of fare. The chicken salad, as if it wished to avenge the shades of all the fowls sacrificed on Mr. Bryant's altar, made me the vicarious sufferer of enough dyspeptic remorse to have atoned for all the wrongs of the hen-roost since the present salad's respected progenitors clucked their way out of the Ark. In spite of my having yielded to it, my mind the next morning. Speaking of actors—Edwin Forrest, who spent a week at our hotel, also gave us some recitations. I was not fortunate enough to hear him, having through sheer fatigue done an unwanted thing—retired for the night at half-past nine—but if one might judge from the most boisterous applause and the general satisfaction expressed, the next morning, I should say he was at least as entertaining as Mr. Dougherty. I was again reminded of the latter last night in a conversation with George Boker, par excellence the poet of Philadelphia. We were joining in regrets that Mr. Dougherty's absorption in the engagements of the political campaign prevented his participation in the entertainment we were then enjoying—the festival in honor of William Cullen Bryant's 70th Birthday, given by the members of the Century Club in this city.

There are so many delightful things about the Club that I don't wonder gentlemen like to pass evenings there. The dining-room was pleasant, even after most of the guests had either retired or re-ascended to the saloon, where telling speeches were delivered by Drs. Osgood and Bellows, and Mr. Everts, and Stoddard, Street and Buchanan Reed, and a few clergymen, marshaled by the very Rev. C. Chauncey Burr and H. J. Van Dyke. There were several cars that were intended to be attached to the train that did not make the connection, and from Canada with George N. Saunders, and a roomy one from New York, filled with Gen. Seymour's "friends," were both detained by the unwarrantable interference of a man named Benjamin F. Butler, who came to New York last week to stop a spell. The cars were very elegantly decorated with such elegant mottoes as the following: "Butter has riz," "Let Lincoln be a god," "Little B. is the B. by, be Jabes," "Nigger for slaves, Irishmen for our masters," "We are comin' brother Jeff," "Let us change our law," "Here's your panache for you, General Butler."

They moved out of the Orange street gaily at the time of Dixie, though the engine stopped, when the final moment of departure came, stopping on the platform, and was at last only got on board by a little expedient, namely, the fact that, who pulled him into the train, was a man named Sam paid. He was very nervous, and remarked, "Not on your life, I don't want to go." He should have preferred a gunboat to a rail, on such a Chicago last August, he was a ride on such a Benedict Arnold, and subsequently followed by Aaron Burr and John C. Calhoun. He was told to the order of Jeff Davis, and bore the English name of "Cessation," which was adopted as a locomotive. "The train," he remarked, "has been any soldiers took passage on the cars, and some men named Grant, Sheridan, Sherman, Hooker and Dix, and who very ungenerously expressed doubts as to the safety of the train and the ability of the engineer, and it is supposed that the conductor of the train, who was an American, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with the good wishes and cheers of all the railroad men, and the British army, all the British army, and the private Secretary and an American flag on the engine, and the soldiers have a feeling of prejudice on that subject. Shortly standing these slight drawbacks the train moved off, with